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Aside from these various considerations which might make any man reluctant to marry matrilocally, there is also the unwillingness of most parents to see a son marry out of the family. All of the same reasons which make it important for a family to have male children make it equally important that these sons remain in the family. As a result, men who make matrilocal marriages are often men who are not bound by any family claims. The situation of a young villager by the name of Lim Liong-hong is perhaps a good example of the kinds of circumstances which may lead to a man's making a matrilocal marriage. Born as the illegitimate child of an adopted daughter who became a prostitute when her foster parents were unable to arrange a marriage for her, Lim Liong-hong was left for his mother's foster parents to raise when she married and moved to southern Taiwan. Since his foster grandparents had sons and grandsons of their own, they took little interest in Lim Liong-hong, allowing him to govern the course of his own life from the time he graduated from primary school. When we knew him he was living part of the time with his foster grandparents in Hsiachichou, and part of the time with a maternal relative in Panchiao where he was working in a paper mill. According to his grandmother, this family has only one child, an adopted daughter, and "so they treat him very well because they would like to have him marry into the family." She thinks this would be a good thing, and whenever Lim Liong-hong returns to the village she urges him to go back to Panchiao. "I tell him that if he stays there a while maybe he will get used to that girl, and after a

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Table 10. Birth Order of Adopted-in Female Residents

Birth Order	Number
1	8
2	5
3	3
4	6
5	4
6	3
7	2
Total	31

[848] of the other first or second daughter adoptions. Finally, illegitimate children and children from common-law marriages are sometimes released. In many of these latter cases, there would be no one in Sanlei to interview as required by the conditions for including the examples.

597 The age at adoption ranges from immediately after birth to as much as eight or nine years. Most frequently, they tend to be about age two or soon after weaning, while the very young babies usually replace a nursing child who has died or are exchanged between two families who both plan *siaosiv* marriages. The adopted girls tend to originate from the local area immediately surrounding Sanlei although two came from Taipei and one from Hualien.

Incorporation ceremonies for adopted children are minimal and are typically arranged by a matchmaker. Among friends or *ch'n ch'i* (affinal relatives), there is no payment of "milk money," an equivalent of the bride price at [435] marriage. "Milk money" for female babies averages $100.00,

593 in a joint household, she usually does not take much part in money management or training for money management until about age 30 or more. In a few households, the man is extremely dominant.

Sex

836 [718] Most brides and grooms are virgins. Today, several of the young men have previously visited houses of prostitution while in the service and many visited tea houses in Hsin Tien where they play with women but do not have intercourse. When the bride is not a virgin, she has usually only had relations with the boy she marries in a love match. [848] Some of the girls who work in the factories have had illegitimate children arousing reluctance among some villagers about letting their girls go to work.

864 Even small children know a lot about sex for the village is rural and children observe the mating of farm animals and know the function. Given the sleeping arrangements and the proper site for sex, i.e., in a bed which will be shared with sleeping children, it is likely they have also observed human intercourse. I remember one occasion when the barber, a bachelor, was building a new three-room house because he planned on marriage. A group of 9 to 10 year olds were showing me around and when we came to the prospective bedroom, a boy said, "He is getting married and this is where he will stick it in her" (See Glossary C). Men and old women talk about enjoying sex when children are